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THE MIRACLE OF THE HOLY FIRE

By Maria C. Khoury, Ed.D.

The entire Christian community in Jerusalem today (April 10) gathered to witness the greatest of all miracles, the Miracle of the Holy Fire. It was the first time I was not bothered by the soldiers, the police, the large crowds, the noise, the drums of the Boy Scouts and the Girl Scouts anxiously waiting to receive the Holy Fire from the Life Giving Tomb of Christ in the Holy Sepulchre.

It was an exciting day where representatives of many churches from all over the Holy Land come to receive the Holy Fire and carry it back in small lanterns to their particular churches for the Midnight Resurrection Service. Palestinians are not allowed to enter Jerusalem without a special permit thus this year many Christian Palestinians went to the extra trouble of getting permits in order to partake in this centuries old celebration that reflects our Christian heritage and deep roots in Palestine. Unfortunately, there were three checkpoints inside the Old City so many people, although got a permit to enter Jerusalem, still got stuck outside the church of the Holy Sepulchre.

It is on this Great and Holy Saturday that the Holy Fire came down from Heaven and was received by the Greek Orthodox Patriarch as it has been done every year, on the same day, in the same manner, at the same time, at the same holy place of Christ's Life Giving Tomb. This is the miracle that allows us to know that Christ is in our midst. This is the miracle that allows us to feel that Christ is truly among us. This miracle is another way that God communicates

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Come Receive

Come receive the Body of Christ,
drink from the Cup of Life;
and see that the Lord is good!
Allelu, Alleluia!

Approach now with faith and love
to the altar of God;
blessed are those invited to the Feast!
Allelu, Alleluia!

Impart to us Your Body and Blood
with Your mighty Hand,
Lord, You are here invisibly with us!
Allelu, Alleluia!

It is good to cleave unto God
and put hope in Him;
To be near Him is true happiness!
Allelu, Alleluia!

O Christ, great and holy Pascha,
Wisdom and Power of God;
May we partake of You in Your Kingdom!

Always the last verse:

Behold, this has touched our lips
taken away our sins,
and cleansed us of our iniquities!
Allelu, Alleluia!

SKETCHES FOR JUNE

SS. Peter and Paul Fast begins on June 7 and extends until the evening of June 28 for those on the New Calendar and until July 11 for those on the Old Calendar. This is a Fast which varies in length. If Pascha is early, the Fast is longer, as it begins on the 2nd Monday following Pentecost and extends until the day on which SS. Peter and Paul are commemorated. Of historical interest is that our predecessors called them Peter's Day and Peter's Fast. In hymns for the day, they are identified as "followers of Christ and founders of God's Church."

Sunday of All Saints - June 6. There are more saints than even the Church can identify. For example, we know that there were "many more women" who served and provided for Jesus "from their substance," but only three of those women are named. The great majority of saints have lived very hidden lives. Although all the saints lived in great loyalty to God, the overwhelming majority of them are beyond the ability of the Church to name. However, God knows them by name, and He calls them by their name. On this Sunday, we remember them.

June 8/21 - St. John of Kronstadt.

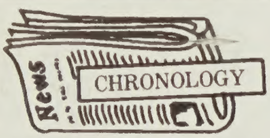
June 10/23 - The Holy Chinese Martyrs of the Boxer Rebellion.



Fr. Dionisy in China

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JUNE 2004

DIED: Matushka Audrey Furst Havrilak, widow of Fr. Dennis M. Havrilak (MP), in Minneapolis, MN on April 18.

JESUS KNOCKING AT A DOOR is pictured in many religious books. This portrays Jesus' words in Revelation 3. "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him and he with me."

ONLINE CHAPEL displays daily Scripture readings, a searchable database of saints and feasts, a weekly audio meditation, live and pre-recorded liturgical services and a searchable ecclesiastical calendar. It provides resources for personal prayer and reflection and is updated every three hours. Visit at http://www.onlinechapel.goarch.org

PATRIARCH ALEXY OF MOSCOW expressed serious concern about exaggerations and distortions in pastoral practice as shown in the phenomenon of youthful priests assuming the role of "spiritual elders" (startsy). He said that the spiritual guidance of such priests lack sobriety and balance and becomes intrusive and authoritarian. This was in answer to complaints that clergy do not comfort people but make demands upon them and place heavy burdens on their shoulders. This is also true in North America and Europe.

THE SECOND PARISH MINISTRY CONFERENCE will be held at St. Vladimir's Seminary from July 28-31. Clergy and laity interested in attending should call Mrs. Arlene Kallaur at 516/922-0550 or contact Fanningtheflame@oca.org

STUDENTS FROM five Orthodox seminaries met at St. Vladimir Seminary from March 12-14. The OISM was re-established in September 2003.

THE BLESSING OF METROPOLITAN THEODOSIUS MUSEUM at St. Tikhon's in So. Canaan, PA will take place during the annual pilgrimage May 28-31, which inaugurates a year-long centennial celebration.

YOUNG PEOPLE HAVE OPPORTUNITIES during "breaks" to help the needy and orphans in various parts of the world. Contact Dept. of Youth, Young Adult, and Campus Ministry, at PO Box 675, Syosset, NY 11791 or yyacm@oca.org or 516/922-0550.

FIRE ON MT. ATHOS destroyed 600 percent of the monastic cells and four chapels built into the walls of the historic 800-year Serbian Orthodox Chilandar Monastery. Damage is estimated at ten million dollars. Fortunately, the main church dedicated to the Virgin Mary, the library and treasury were not affected. There are about 20 large Orthodox monasteries and many smaller ones on the rugged mountain overlooking the northern Aegean peninsula.

FOCA, formerly the FROC, continues its support of seminaries and seminarians. Over 93 gifts of $50 were given to children of seminarians for Christmas: St. Herman's 12 families of 28 children, St. Vladimir's 14 families with 25 children, St. Tikhon's 18 families with 39 children, Christ the Saviour one family with one child. This year its convention will be held July 13-19 in Niagara Falls, NY.

GERMANY IS FINANCING the restoration of historic wooden churches in Ukraine, Romania and Slovakia as part of UNESCO.

THERE ARE IN CUBA an estimated 6000 Orthodox Christians, all but about 50 are of Russia or Eastern European extraction. They hold their religious services in a Russian commercial representative building. A church for Greek Orthodox was recently consecrated by Patriarch of Constantinople in Havana.

A 13TH CENTURY CHURCH in Ethopia collapsed during services on December 29. The Mewa Tsadkan Gabriel Orthodox Church is on UNESCO's World Heritage List, a catalog of cultural and national properties considered to be of outstanding universal value for the entire world community. The church, a popular site over the centuries for pilgrimages, was one of eleven churches hewn from rock in the 13th century. At least 17 people, mostly priests and deacons were killed.

THOUSANDS OF DOLLARS were raised at the maslyentsa held at the Russian Embassy in Washington, DC. The funds realized were divided between the benevolent funds of two of Washington's churches: St. John the Baptist (ROCA) and St. Nicholas (OCA).

THE DIVINE LITURGY is broadcast live on Sunday from SS. Cyril & Methodius Ukrainian Catholic Church in Olyphant, PA at 9 a.m. and St. John the Baptist Russian Orthodox Cathedral in Mayfield, PA at 10 a.m. on WICK AM radio 1340/1400/1550.

FOR THE FIRST TIME IN HISTORY the composition of the Holy and Sacred Synod of The Ecumenical Patriarchate in Constantinople includes hierarchs who are not of Turkish nationality. Among the six who now serve is Archbishop Demetrios of the American Archdiocese.

EAGLE EYES have noted two errors, one in the April 2004 issue. The corrected copy should read: The Resurrection occurred precisely at 4 a.m. Sunday, April 5, A.D 33 according to their determination. (p. 90)

The other, an error on page 73 of the February 2004. It should be corrected to read: This council condemned monothelitism which taught that Jesus had one will by declaring that He had two wills – one human and one divine.

to us. As (Continued from front page)

THE MIRACLE OF THE HOLY FIRE

we chant in our Midnight Resurrection Service: "Come ye and receive light from the unwaning Light, and glorify Christ, Who arose from the dead."

My son Canaan was very careful to receive the Holy Fire by lightning, his candle and keeping it in a lantern until we reached our small village of Taybeh. A wonderful parade was held to celebrate the Holy Fire entering our village. The priests of all three churches, Fr. Daonud, Fr. Raed and Fr. Jack led the faithful with the choir chanting to meet our cousins Ibrahim and Philip, who, traditionally, go to the city of Ramallah to receive the Light from a patriarchate representative who brings it from Jerusalem to Ramallah for all the Palestinian Christian communities that cannot reach the Holy City, including not just Taybeh, but Aboud, Birzeit, Jifna and Ein Arik!

It is one of the most magnificent celebrations in the Holy Land that has been overshadowed and forgotten during the reoccupation of the Palestinian Territories. For the last three years the boys scouts have not carried on our regular tradition of receiving the Holy Fire to the beat of the drums due to the bloodshed and violence. However, living the cycle of death every day, it was refreshing for the Christian community to rejoice in receiving the Holy Fire and celebrate that for us all hope lies in Christ our Savior. Four years of killing, back and forth, surely we have been living in the darkness of all evil. "And the light shineth in darkness; and the darkness comprehended it not." (John 1:5)

Thus today we all receive the Light that proceeded from the core of the stone that covers Christ's Life Giving Tomb and once again celebrated the oldest unbroken Christian ceremony that exists in the world. By the way, many people make fun of me for participating in the ceremony of the Holy Fire; but since, as Christians, we are not of this world, I really do not expect the world to comprehend the eternal love and presence of God. It takes faith.

In Luke 16:15 we read that Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." We witness the truth and received the Holy Fire today so that all who are not blessed to live in the land of Christ's Holy Resurrection can believe that Christ is the true Light, which lighteth every man that cometh into the world. (John 1:9)

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of things." (Luke 24:47)

Our Christian community is small and diminishing but with God's help and your prayers can survive the terrible occupation, dreadful checkpoints, the collapsed economy, the segregation wall that is currently going up and the daily hardships that make life unbearable. Truly the Lord is Risen!

(Continued from front page)

SKETCHES FOR JUNE

There were 222 Orthodox martyrs in Beijing in 1900. It is of interest that originally, in the 17th century, a former Buddhist temple near Beijing was converted into a church dedicated to St. Nicholas. The vestments and holy objects were sent from the Imperial Court in Russia. The martyrs were first commemorated in 1903 and some of their relics were placed under the altar of the church of the All Holy Orthodox Martyrs, which took from 1901-1916 to build. This Church, along with others, was destroyed by the communists in 1954. Father Dionisy, a Russian Orthodox priest of the Moscow Patriarchate, is working to re-establish the Orthodox faith in China.

At this time, there are five Orthodox Churches in China, but, unfortunately, services are not being held regularly, as there is a shortage of priests. Several Chinese Orthodox men have been sent to Russia to prepare for the priesthood.

June 24/July 7 Feast of the Nativity of St. John the Baptist. His birth is recorded in Luke 1:1-80. His day is celebrated with great festivities all through Europe as it falls on the first day of summer. People did not go swimming until this day.

June 15/28 St. Lazar of Kosovo. He is very prominent in the history of Serbia and the Orthodox Church. He fought the Turks and received 16 severe wounds, thrown into prison and martyred for his church and country. He was killed on June 15/28, 1389. In 1683, when the Muslims invaded Kosovo, his uncorruptable relics were moved. History has repeated itself, and Kosovo once again is bearing the wrath of the Muslims. In the past months, over 44 Orthodox churches were destroyed and many people killed.

FATHER'S DAY

In the United States we honor our fathers on a special day – June 20. For many of us our most vivid and comforting memories of our fathers are of their daily spiritual rituals. They were always ready to give a hand at the church – whether serving on the church board or cutting the lawn when necessary. Perhaps, we remember them most of all saying grace before our meals, even if it were at McDonald's, and urging us to hurry so that we would get to church on time. Our fathers began and ended each day in prayer before the holy icon. We could hear him whispering the words and see him reverently making the sign of the cross. "Holy God, Holy Mighty, Holy Immortal, Have mercy on us." At night, he retreated to a room away from the noises of the family and sat in his pajamas and robe and read the Bible. The Psalms were his favorite. No matter where we were - away at school or at home with our spouses - he made sure that we had a subscription to "The Orthodox Herald." Because of his example and gentle persistence, daily prayers and Bible reading are an integral part of our day.

Now that I am an adult, I realize how much my father shaped my faith and love for the Orthodox Church. He was a role model and mentor for my beliefs and convictions were shaped at home. Now I try to be a role model for my son. I trust that my spiritual practices will help mold his faith. God help me to be a good role model for those dear to me.

From a reader

OUR PRECIOUS GIFTS

Today I stopped for lunch at a local fast-food restaurant. Besides the quick service, convenience, and reasonably priced menu, I occasionally eat here for another reason: the young man who takes my order. Regardless of how busy the lunch hour becomes, he tries to make every customer feel special.

As I ate my meal, I watched him interact with the flow of customers who passed through the line. In better economic times, this young man might have another job that would be more satisfying and better paying, but right now, this is his reality. Instead of developing an "attitude" like so many in his circumstances, he has chosen a different path – to bless his surroundings and those with whom he comes in contact. Although I have seen him a number of times, it was just today that I realized what a precious gift this young man has.

We all have some gift or talent that sets us apart from others but having it is not enough. Instead, it must be shared. What we possess comes from God, so it makes sense that sharing what we have multiplies the blessing.

My parish recently observed its 90th anniversary. On a number of occasions, I've gratefully remembered the men and women who freely gave of their time, talents, and treasures so the church could not only be built but also maintained over nine decades. No job was considered demeaning or too difficult because it was for our church.

For our church! No one knew the meaning of those words better than Karoline Radosevich. Born Karoyka Nickelski in 1896 in the village of Stupnitza, Galicia, she came to America at the young age of 15. Her journey with her aunt brought her to Lorain, Ohio, where a Russian Orthodox Church had just been established. A few years later, she met and married a Serbian man by the name of Eli. In time, their family grew to include four sons and one daughter, and they were active members of the parish.

Through the years, Karoline worked for the church in whatever ways she was needed: acting in church plays; working at banquets and picnics; making pierogies; and working as a collector. It was the last of these activities that Karoline took most seriously. Before the days of church envelopes, collectors were regular positions on the church committee. Their duties were to visit the homes of parishioners to collect church dues. This was a difficult and thankless job. Collectors walked or used their own money for the streetcar to collect dues each month. Karoline once related to me what it was like to be a collector in those days: "I walked with my husband, Eli, through the mud and rain to bring a dollar to church." Why did they go through that? Karoline replied emphatically, "Because it was <u>for the church</u>!" She went on to explain that the "pennies, dimes, and nickels" that they collected eventually built our church.

Karoline has been in my thoughts and prayers very much as I write this article. On Bright Friday April 16, Karoline fell asleep in the Lord at the age of 107 and was laid to rest on Tuesday, April 20, the Day of Rejoicing. For me, it was, indeed, an honor and a joy to have known "Karoyka." Her life and service were precious gifts to the church. She lived her life with a simple philosophy, "Go and work and do for the Lord."

Today, look around you, for there are many people (including yourself) who have something precious to offer. Unfortunately, there is a tendency today to seek the advice of outside "experts" while the talents of those among us go sadly unnoticed and unappreciated. Instead of looking outside our churches and organizations and ourselves, we need to look within and recognize all that we have to offer to God. As my students would say, "And what we've already got is pretty awesome!"

The FOCA (formerly FROC) is to be commended for their long history of encouraging and developing the talents of their members for service to the Church. This summer at the FOCA's 78th National Convention in Grand Island, NY, a Leadership Training Conference will be held for the young adults. Because of their foresight and dedication to the Church, this organization is taking positive steps to ensure Church leaders, both local and national, in the decades to come.

We all have gifts that we can offer no matter how big or small they may be. Just remember one thing – it's *for our church*. And watch the blessings multiply!

As for the young man at the fast-food restaurant, I'm sure he'll continue to brighten the lives of those around him. By the way, I forgot to tell you his name – Angel.

Margaret Pysarchyk

PRESS FUND

Your gifts to the Press Fund are especially appreciated because they keep us publishing. Recently, several of our long time volunteers have reluctantly had to cut back on their help because of ill health. To replace these kind people, we have had to employ others. These must be compensated. A great thank you/spasebo to all who are helping by their donations.

Anne Dorozynski, Anita Poll, Michael Mitchell, Lewis Mark Witz, Katherine Gallacher, Sonia Knapp, Luella Miller, Paul and Dee Baumgarten, Philip M. Hrabar, DC David Krafchak, Ethel Watlock, Anonymous, John and Geri Petronka, Hope Kleinbauer, Mr. and Mrs. Bill Priatko, Paul Pangrace, Irene Allen, Helen Zak, Mary Kochmaruk, Helen Greco, Helen Smereka, Olga Lorko Anderson, Catherine Shaffchick, Nicholas Koutavas, Tom Swift, John Komisin, Laura Smakula, Vera Utterback.

Paul Stuchlak in memory of parents Peter and Anastasia. Mary Lizak in memory of Stephen Lizak. Joe and Diana Burchick and Family for Paschal Alms. Helen Lesko in memory of parents Eva and Anthony Durkot. Andrew Tus in memory of wife, Irene, whose eternal memory date is May 7. Theodore Hamilla in memory of wife Frances, parents John and Anna Galayda Hamilla, and brothers John Jr. and Michael Hamilla. Matushka Nina Stroyen in memory of brother Fr. Peter Bohush and niece Loretta Sorenson. Robert Roth in honor of Fr. John Anderson's 80th birthday and for prayers for Matushka Isabel Anderson.

THEY WERE THERE

Don't you wonder what happened to the men, the apostles, whom Jesus asked to follow Him? They left their jobs, their way of life to follow Him and then went on to baptize all nations. They continued His work.

On June 30/July 13, we observe what is called the Synaxis of the Apostles. This means that they are commemorated as a group on this day along with St. Paul. They are also commemorated individually throughout the year. How they lived and died is recorded in the notes for this day.

1. St. Andrew - was crucified
2. Bartholomew - was crucified, then saved and then beheaded
3. St. James - (Son of Zebedee) was beheaded
4. St. James the Lesser (Son of Alphaeus) was crucified
5. St. Matthew - was burned alive
6. St. Matthias - was stoned and then beheaded
7. St. Paul - was beheaded
8. St. Peter - was crucified upside down
9. St. Philip - was crucified
10. St. Simon the Zealot - was crucified
11. St. Thaddeus (Jude) - was crucified
12. St. Thomas - was pierced with 5 spears
13. St. John - asked to be buried alive but could not be found when people rushed to unearth him

These were contemporaries of Christ. Would they have submitted to such horrible deaths if they didn't believe that Jesus was the Messiah for Whom the world awaited for so long? As we sing the Kondak for this day from Psalm 18:5: "Their voices went out through all the earth and their words to the far ends of the world."

BACK TO BASICS

Too often we are told: "I don't want to know what the Holy Fathers say I only believe what Jesus said or what I can find in the Bible." A recent subject under discussion was the place of the observance of Sunday and how we should observe this day. For too many people, Orthodox among them, this day is no longer observed with attendance at Divine Liturgy and refraining from work. Is it wrong to throw the clothes into the automatic washer? Is it wrong to dress sloppily for Church service? How about sewing on Sunday? Is it really wrong to use scissors on Sundays as our babas insist?

As early as 1491, years before Christ was born, we are told in Exodus 20 that God told Moses to tell his people that "Remember to keep the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the sabbath of the Lord thy God; in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Eusebius in the year 341 wrote about attendance at Divine Liturgy. "We the children of the New Testament, celebrate our Pascha every Sunday, being established by the Body of the Saviour, and always partaking of the Blood of the Lamb."

According to Tertullian, attendance at the Divine Liturgy was regarded as customary duty for all adult Christians by the 3rd century. Following the ancient custom of Jews and pagan Romans, the Christians put on their best clothes for attendance at worship. This tradition became universal among all Christian nations and has survived until recently even among those who no longer attend Sunday services.

Concerning Sunday rest, the Church naturally avoided what Christ had condemned as a narrow and unreasonable interpretation of the law as seen in Mark 2:27. But from the beginning the law was observed through the common conviction of Christians that all work must be discontinued that would make attendance of divine worship impossible or impede one's spiritual contemplation and tranquility on Sunday.

The Council of Laodicea held from 343-381 in its Canon 19 stressed the obligation of Sunday rest for all Christians as far as possible.

The duty of relieving slaves and servants from work so that they could attend worship and instruction, both in the morning and in the afternoon, was universal. As early as the 4th century Christian masters seemed to have anticipated our modern weekend practices, for slaves were free from their duties even on Saturday, in preparation for Sunday.

The law of Sunday rest imposes the further obligation of abstaining from servile (non-essential) work in household, farm, trade and industry. A custom that came directly from the practice regarding slaves, as the word "servile" denotes. Professional people, merchants, and civil officials are also required to abstain from their regular work. There are, however, many exceptions from the law because of necessity, such as duties of doctors, nurses, firemen, policemen, workers in transportation and similar occupations.

The Church has always stressed the positive ideal of Sunday observance. The Resurrection Day or Velik Den after public worship should be spent in works of piety and charity, in peaceful relaxation, in the happy union of family life.

The first Christian emperor, St. Constantine, initiated the practice which has continued up to recent times, of honoring Sunday as the Day of the Lord by state laws and regulations. In 321 he forbade the sitting of courts and any legal action on Sunday. He also allowed all Christian soldiers to be excused from duty in order to attend Sunday services, while the pagan soldiers had to assemble in camp, without arms and offer a prayer which we would now call non-denominational.

As more and more laws allowing rest and prayer on Sunday are being stricken from the books, it does not give Christians license to forget what God told us through Moses: "the seventh day is the sabbath of the Lord our God."

BIBLE QUIZ

1. According to tradition, which Gospel was written first?
2. What New Testament book had the most difficulty being accepted as Scripture by the early Christians? It is still not used in any liturgical services.
3. What Holy Father, who was also an Egyptian bishop, was the first person to list the 27 New Testament books that we now have?
4. In what year?
5. Who printed the first Bible?
6. In what year did that occur?
7. What is the oldest known manuscript of the New Testament, written in Greek, produced in Israel and discovered by a Russian?

ANSWERS:
1. Mark
2. Revelation
3. St. Athanasius of Alexandria
4. In the year 367 A.D.
5. Johann Gutenberg
6. In the year 1456
7. Codex Sinaiticus

A codex is a manuscript. There are three known: the Codex Alexandrinus, written in Greek in about the 4th or 5th century. It includes the New Testament, plus the two Epistles of Clement of Rome. It originally came from Mount Athos and is now in the British Museum.

Another is Codex Vaticanus. It is housed in the Vatican Library since about 1475 or 1481. It is not known where it was previously. It is incomplete as everything after St. Paul's Epistle to the Hebrews 9:14 has been lost.

The third Codex which is mentioned in our Bible Quiz was seen on St. Monastery on Mount Sinai by a German scholar Constantin Tischendorf. There is some question on how he obtained the manuscript, which he sold to the Tsar of Russia around 1860, who placed it in the Imperial Library of St. Petersburg. It remained there until 1933 when the Soviet government sold it to the British Museum. This Codex contains both the Old and New Testaments as well as some early documents as "The Epistle of Barnabas" as well as portions of "The Shepherd" by Hermes. (See article in this issue "How It Came To Be.") This Codex exerted a great influence in the study of Biblical manuscripts and was widely used in preparing the English Revised version of the New Testament of 1881.

WINTER'S GRACE

There is so much talk about end-time. Millions of books are being sold and many hours are being spent on discussions about when the world will come to an end. There is even a website that claims to predict when this will happen and even when we, as individuals, will die.

After you answer a series of questions, your projected date of death appears along with a digital clock counting down the number of seconds you have to live, whether the end of the world comes first or only you die.

It's all based on current life expectancy charts, but seeing it on a computer screen makes it more vivid. As the site says, it's "the Internet's friendly reminder that life is slipping away."

The Orthodox Church teaches us that God, in His wisdom, doesn't tell us the day of our death nor when the world will come to an end, and Jesus will come in "glory to judge the living and the dead." The Bible urges us to live for Christ and be prepared for either event. St. Peter wrote in 1 Peter 4:7-10 "The end of all things is at hand; therefore, be serious and watchful in your prayers...Have fervent love for one another...Be hospitable to one another without grumbling. As each one has received a gift, minister to one another, as good stewards of the manifold grace of God."

As we read in St. Luke 12:40.43, Jesus said: "Be ready, for the Son of Man is coming at an hour you do not expect...Blessed is that servant whom his master will find so doing when he comes."

As Christians, we need not panic, as we see our time slipping away. Instead, let's live every moment for Christ and be prepared to meet Him even if He comes today.

Undique (from everywhere)

Only the Orthodox Church teaches that the Church marries the couple. Most others hold that the couple marry one another and that the clergy is only an official witness to the exchange of words.

There is a miraculous icon in a church in the Moscow suburb of Kosino, which is called by its Italian name of Modena or by its location the Kosina. It was brought to Russia in 1717 by Count Sheremetyev (the airport in Moscow is named after the family). It became the property of Tsar Peter I, who presented it to what was then the village of Kosino. Many miracles were attributed to those who prayed before this icon of the Mother of God. The church was shut down by the Communists and the icon was transferred to a museum. When the church was reopened about 10 years ago, the icon was returned. It is commemorated on the 7th Sunday of Pascha, which was on May 23 this year.

Satan is a Hebrew word meaning "adversary." The prophet Isaiah in chapter 14 verses 12-15 describes a radiant creature, Lucifer (which means "bearer of light." In the Revised Version of the Bible, he is called "Day Star"), who dares to cry out: "I will make myself like the Most High." We have seen him in the form of the ancient serpent who tempted Adam and Eve to sin. He is also called "diabolos," the devil, the divider, the detractor.

The seven-branch candelabra on the Holy Altar symbolizes the seven gifts of the Holy Spirit.

We read in Luke 17:21 that the "Kingdom of God is within you." Yet in hymns of the church we hear that "the Kingdom of God is among us." The two complement each other. In Greek from which the translations were made entos himon means both "within you" and "among you." The Kingdom of God is among us if it is "within" each of us.

The twelve passages dealing with the Passion of Christ are read on Holy Thursday evening.



Editor's Notes

It is hard to believe that this is the 625th issue of **The Orthodox Herald**, which I have helped to prepare. It seems appropriate every year or so - and what better time than in a new publishing year? - to report to our readers where we have been and where we are heading. First, our circulation. We have leveled off these past few years. we have lost many of our faithful readers which we had for over 25 years. These were mostly "born Orthodox" who had some knowledge of one of the Slavic languages and were interested in learning about their religion in the English language. Replacing these readers at this time are both "born Orthodox" and "converts" those who have recently accepted the Orthodox faith. Both have had more formal knowledge about the Orthodox faith as they have had some religious school or private instruction. Those who are ethnically bound to a Slavic culture are curious about it and want to know what made their grandparents or greats tick. Those who have accepted the faith don't see the importance of this and sometimes are antagonistic to any reference to the history, language or traditions. Our position is much that of an NBA coach's who recently said: "You have to educate today's young players about how the Magic Johnsons and Larry Birds went about their business. They don't have the same absolute passion." During this time of transition, we are trying to fill the needs of both groups and are saddened to learn that in some places this rift is deep. This month we honor SS. Peter and Paul. One could be identified as a "born" the other as "later accepting." They worked toward a common goal. Why can't their example be followed?

As our readership is rapidly aging so are our volunteer workers, those who are helping in getting the copy out. Unfortunately, we have had much unanticipated turnover in personnel these last few months. Some of them have been with us for over a quarter of a century and their eyes and energy are not the same. We want to thank them for their dedication and help. We miss you!

As our long time readers know, we are not subsidized or helped by any diocese. We send packets to many parishes of different jurisdictions and our single subscriptions go to readers - Orthodox and non-Orthodox, in many countries around the world, to most states of our country, and to people of all educational levels. Unfortunately, we do not have a circulation manager. We do not have the time or facilities to work on our circulation. We depend upon word-of-mouth and our priceless subscribers who send in gift subscriptions or sponsor a packet in helping us keep our circulation up. We need your help.

We have just celebrated the Holy Day of Pentecost when we read from the Scriptures Acts 2:1-11 how the tongues of fire descended upon the diverse assembly gathered in Jerusalem. What stirs the flame in us? In the increasingly diverse church in which people hear and understand the message of God differently can we all be on fire, eager to share the good news of the Resurrection of Jesus Christ or are we going to be consumed by the smoldering fires of resentment, distrust and alienation? The answer of course affects not only the Church but our readership.

As we continue to publish, we are looking forward to the challenge of staying "fired-up" to share our talents, knowledge, and time preparing many more issues of "the Herald." Will you help?

God Be With you

Matushka Nina Stroyen



Here in Northeast Pennsylvania most churches, no matter what denomination or of what ethnic background, use perogi-making as a fundraiser. Besides this, perogi are made by many companies and sold frozen in the supermarkets. To serve the perogi they are usually boiled and served with onions, sauteed in butter or sour cream. Sometimes they are fried. The ones with potato cheese filling are favorites. One of my readers from Kansas wrote that perogi are a big fundraiser in her area, brought there by people of German ancestry who had lived in the southern part of Russia for many years. They sell thousands at the state fair. Here the ones made with cottage cheese are favorites and are served with a cream ham sauce. I tried the sauce with the store bought potato cheese filling perogi and it was a winner.

KANSAS PEROGI SAUCE

3 Tbls. butter
2 cups (12 oz) ham
3 Tbls flour
salt and pepper
2 1/4 cups milk

Chop the fully-cooked ham. Melt butter or oleo in a medium-sized heavy saucepan. Add ham. Cook over medium heat until light brown. Stir in flour, salt and pepper. Mix. Add milk all at once. Cook, stirring constantly, until thick and bubbly. Serve over cooked perogi.

* * * * * *

During the Divine Liturgy, we see the Altar Server bring a bowl of water and a towel for the priest to wash his hands prior to the Consecration. Why? During the Jewish ceremony of blessing of the meal, the youngest member brought a bowl of water for the head of the family to wash his hands.

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LIGHTER MOMENT

A man hated his wife's cat and decided to get rid of it by drivi[illegible] 20 blocks from their home and l[illegible] it in the park. When the man [illegible]ed home, he saw the cat walking up the driveway.

The next day he decided to drive the cat 40 blocks away. He pulled over, put the cat on the ground and headed home. He couldn't believe his eyes when he arrived home, he again saw the cat walking up the driveway.

Day after day, the man continued to take the cat farther and farther away, and the cat would always beat him home.

At last he decided to drive a few miles away, turn right, then left, pass the bridge, then turn right again until he reached what he thought was a safe distance from his home, where he left his cat out in the country.

Hours later, he called his wife on his cell phone: "Jane, is the cat there?"

"Yes," she answered. "Why do you ask?"

Frustrated, the man said, "Put the thing on the phone. I'm lost and need directions to get home."

* * * * * *

Man's plight is not due to the fear of nonbeing, to the fear of death, but to the fear of living...The fear of living arises most commonly out of experiences of failure or insult, or having gone astray or having been rebuffed. It is rooted in the encounter with other human beings, in not knowing how to be with other beings, in the inability or refusal to communicate, but above all in the failure to live in complete involvement with what transcends our living. A. Herschel

Home Bible Reading Schedule

JUNE 2004

1. Matt 4:25-5:13
2. Matt 5:20-26
3. Matt 5:27-32
4. Matt 5:33-41
5. Matt 5:42-48
6. **Matt 10:32-38; 19:27-30**
7. Matt 6:31-34; 7:9-11
8. Matt 7:15-21
9. Matt 7:21:23
10. Matt 8:23-27
11. Matt 9:14-17
12. Matt 7:1-18
13. **Matt 4:18-23**
14. Matt 9:36-10:8
15. Matt 10:9-15
16. Matt 10:16-22
17. Matt 10:23-31
18. Matt 10:32-36; 11:1
19. Matt 7:24-8:4
20. **Matt 6:22-33**
21. Matt 11:2-15
22. Matt 11:16-20
23. Matt 11:20-26
24. Matt 11:27-30
25. Matt 12:1-8
26. Matt 8:14-23
27. **Matt 8:5-13**
28. Matt 12:9-13
29. Matt 12:14-16, 22-30

[illegible] 12:38-45

BIBLE STUDY

Several people in my neighborhood have verses of Scripture or words pertaining to them on small signs placed on their lawns. Last fall, one sign read: "Pray for a good harvest, but keep on hoeing." This made me think of the reading from Matthew 9:37-38. Before telling His disciples to pray that laborers would be sent out, He reminded them that a good harvest was waiting but that the laborers were few. (See reading for June 14.)

We sometimes forget that God may want us to be part of the answer to our own prayers. We expect Him to do everything, and then sit back and wait and do nothing.

We ask Him to bless the work of our church, "We pray for this Holy Temple" but offer excuses when asked to serve in some capacity. We plead for loved ones "commend ourselves and each other and all our lives unto Christ our God" and yet we never speak a word about our religion or "talk about God." We pray for "the sick and the suffering," asking the Lord to comfort them, but we never go out of our way to pay them a visit or send them a note of encouragement or make a friendly telephone call.

Certainly we should continue to bring our requests to Him, but many times He wants us to add feet to our prayers. Working often goes hand-in-hand with praying.

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